

CONFESSION OF FAITH.

1842.

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Cambridge, Mass. First Church

SOME PASSAGES
IN THE
HISTORY OF THE FIRST CHURCH,
IN CONNEXION WITH THE
SHEPARD CONGREGATIONAL SOCIETY
IN CAMBRIDGE:
TOGETHER WITH ITS
CONFESSION OF FAITH, FORM OF ADMISSION,
ECCLESIASTICAL PRINCIPLES, AND RULES,
AND
NAMES OF MEMBERS.

“THAT THOU MAYEST KNOW HOW THOU OUGHTEST TO BEHAVE THYSELF
IN THE HOUSE OF GOD, WHICH IS THE CHURCH OF THE LIVING GOD,
THE PILLAR AND GROUND OF THE TRUTH.”—1 *Tim.* iii. 19.

CAMBRIDGE:
THURSTON AND TORRY.

M DCCC XLII.

ADVERTISEMENT.

THE following Confession of Faith, Form of Admission, Ecclesiastical Principles, and Rules, were prepared in accordance with a vote of the Church, and after mature, thorough, and prayerful examination were unanimously adopted, and, together with some historical notices, ordered to be printed for the use of the members. The work is now presented to the Church with the earnest prayer, that through the influence of Divine Grace, it may be instrumental in bringing us all in "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Cambridge, July, 1842.

SOME PASSAGES
IN THE
HISTORY OF THE FIRST CHURCH
IN CAMBRIDGE.

“ I know thy works, and charity, and service, and faith, and thy patience,
and thy works ; and the last to be more than the first.” — *Rev. ii. 19.*

WHAT hours of temptation may overtake these churches, is not for us to say ; only the Lord doth many times so order things, that when his people have made a good CONFESSION, they shall be put upon the trial one way or other, to see whether they have, or who among them hath not, been sincere in what they have done. The Lord grant that our loins may be so girt about with truth, that we may be able to stand in the evil day, and having done all, to stand. —
Preface to the Confession of Faith adopted by the Churches of Massachusetts, in 1680.

SOME PASSAGES
IN THE
HISTORY OF THE FIRST CHURCH
IN CAMBRIDGE.

THE settlement of Cambridge, originally called Newtown, was commenced in the Spring of the year 1631. The town was considerably enlarged by the arrival of a number of emigrants, called the Braintree company, in August, 1632. As the quiet enjoyment of religious privileges was the great object of their removal to this place, their first work was to erect a house for public worship, and adopt measures for the establishment of the ministry and the ordinances of the gospel among them. It was the common remark of the early settlers of New England, that a country destitute of the gospel ministry resembled paradise without the tree of life.

Many of the emigrants had, while in England, belonged to the congregation of the Rev. Thomas Hooker, a preacher of great celebrity, who, to escape fines and imprisonment for nonconformity, had fled into Holland. Being greatly attached to him, and

wishing to enjoy again the benefits of his able ministry, they invited him to come and take the pastoral charge of them. In compliance with their earnest entreaty, Mr. Hooker left Holland, and having persuaded Mr. Samuel Stone, a man of like spirit, to accompany him as an assistant in the ministry, took passage for New England, and arrived at Boston, September 4, 1633. Mr. Hooker was immediately chosen Pastor, and Mr. Stone Teacher of the people of Newtown; and on the 11th of October, after solemn fasting and prayer, they were ordained to their respective offices. Early in the Summer of 1636, the whole Church and Congregation, consisting of about a hundred persons, removed to Connecticut, and commenced the settlement of Hartford.

In October, 1635, the Rev. Thomas Shepard arrived at Boston from England, with the people who were to constitute his society. Having purchased the houses and lands which Mr. Hooker's congregation were about to leave, they made arrangements for establishing themselves at Newtown, until they should find a more suitable place. But after having been here some time, says Shepard in his autobiography, "divers of our brethren did desire to sit still and not to remove farther; partly because of the fellowship of the churches, partly because they thought their lives were short and removals to near plantations full of troubles, partly because they found sufficient for themselves and their company. Hereupon there was a purpose to enter into church fellowship," and on the first day of February, 1636, a public assembly was

convened, and a church, the first permanent one in Cambridge, and the eleventh in Massachusetts, was solemnly organized. The following account of this transaction is taken from Winthrop's Journal.

“ Mr. Shepard, a godly minister come lately out of England, and divers other good Christians, intending to raise a church body, came and acquainted the magistrates therewith, who gave their consent. They also sent to all the neighboring churches for their elders to give their assistance, at a certain day, at Newtown, when they should constitute their body. Accordingly, on this day there met a great assembly, where the proceeding was as followeth :

“ Mr. Shepard and two others, who were to be chosen to office, sat together in the elder's seat. Then the elder of them began with prayer. After this, Mr. Shepard prayed with deep confession of sin, &c., and exercised out of Ephesians v. and also opened the cause of their meeting. Then the elder desired to know of the churches assembled, what number were needful to make a church, and how they ought to proceed in this action. Whereupon some of the ancient ministers, conferring shortly together, gave answer : That the Scripture did not set down any certain rule for the number. Three, they thought, were too few, because by Matth. xviii. an appeal was allowed from three ; but that seven might be a fit number. And, for their proceedings, they advised that such as were to join should make confession of their faith, and declare what work of grace the Lord

had wrought in them; which accordingly they did, Mr. Shepard first, then four others, then the elder, and one who was to be deacon, who had also prayed, and another member. Then the covenant was read, and they all gave a solemn assent to it. Then the elder desired of the churches, that, if they did approve them to be a church, they would give them the right hand of fellowship. Whereupon Mr. Cotton, upon short speech with some others near him, in the name of their churches, gave his hand to the elder, with a short speech of their assent, and desired the peace of the Lord Jesus to be with them. Then Mr. Shepard made an exhortation to the rest of his body, about the nature of their covenant, and to stand firm to it, and commended them to the Lord in a most heavenly prayer. Then the elder told the assembly, that they were intended to choose Mr. Shepard for their pastor, and desired the churches, that, if they had anything to except against him, they would impart it to them before the day of ordination. Then he gave the churches thanks for their assistance, and so left them to the Lord."

Mr. Shepard's ordination took place soon after, though the precise date of it is not known. It was deferred, says Mather, until another day, wherein there was more time to go through the other solemnities proper to such an occasion.

Mr. Shepard died of a quinsy, August 25, 1649, in the forty-fourth year of his age, after a most able and successful ministry of thirteen years. He was one

of the most eminent of the early divines of New England. His preaching was in demonstration of the spirit and with power. It is said that he seldom delivered a discourse that did not produce a decided and saving impression upon his people. His practical writings are still of great value. He was as much distinguished for his piety, industry, and vigilance as a pastor, as for his talents and learning. Such was the public opinion of him, and of his ministry, that "when the foundation of a college was to be laid in this State, Cambridge, rather than any other place was chosen to be the seat of that happy seminary; out of which there proceeded many notable preachers, who were made such, very much by their sitting under Mr. Shepard's enlightening and powerful ministry." * Those who wish to obtain a more intimate acquaintance with the religious character and experience of this remarkable man are referred to his Autobiography, which was discovered and published in 1830, by the Rev. N. Adams, then one of the pastors of this church.

The following is a list of the ministers of the first church in Cambridge from its organization in 1636, until the settlement of Dr. Holmes, in 1792.

Thomas Shepard, ordained Feb. 1636, died Aug. 25, 1649, aged 44.

Jonathan Mitchel, ordained Aug. 21, 1650, died July 9, 1668, aged 43.

* Mather's Magnalia, B. iii. chap. 5.

Urian Oakes, ordained Nov. 8, 1671, died July 25, 1681, aged 50.

Nathaniel Gookin, ordained Nov. 15, 1682, died Aug. 7, 1692, aged 34.

William Brattle, ordained Nov. 25, 1696, died Feb. 15, 1717, aged 55.

Nathaniel Appleton, ordained Oct. 9, 1717, died Feb. 9, 1784, aged 91.

Timothy Hilliard, installed Oct. 27, 1783, died May 9, 1790, aged 44.*

On the 19th of Oct. 1791, the church elected the Rev. Abiel Holmes their pastor as the successor of Mr. Hilliard, and the parish, upon receiving official notice of his election, voted concurrence. A council was accordingly convened, and Dr. Holmes was solemnly installed pastor of the first church and society in Cambridge, on the 25th of Jan. 1792. During a period of thirty-five years, he enjoyed the confidence and affection of the people of his pastoral charge, and his labors among them were not without good fruit. Entire harmony also existed between the church and the society. In 1827, difficulties arose, which, after a protracted and painful controversy, terminated in the separation of the pastor and

* For biographical notices of these learned, able, and pious ministers, see Dr. Holmes's History of Cambridge, and also his Century Sermon, Jan. 4, 1801.

the church from the parish, and the organization of a new ecclesiastical society, with which the church is still in connexion. The following account of those proceedings is transcribed from the records of the church.

The first notice of dissatisfaction with the ministry, or of disaffection to the person of the pastor, was expressed in a memorial signed by a number of the parishioners, dated July 9, 1827, and presented to the pastor on the 28th of the same month. The ground of the memorial was the discontinuance of pastoral exchanges with ministers, with whom he had formerly exchanged services. A discontinuance of pulpit exchanges between ministers of different religious principles had begun long before, by mutual and tacit consent. The more open avowal of Unitarianism at this, than at any former period, very sensibly affected ministerial intercourse, and many ministers, who had formerly exchanged services, now discontinued them without controversy and without blame.

To the memorial of the parishioners the pastor gave a written answer, in which he asked their indulgence in candidly presenting to them the difficulties and dangers that might be apprehended from so diversified and indefinite a course of public service, as their memorial appeared to have for its object; and expressed his persuasion, that they would consider his reply with the same candor with which he endeavored to consider their memorial, and that they

would allow their minister the same liberty of conscience which he allowed to them. A correspondence between a committee of the memorialists and the pastor succeeded. Parish meetings were at length held, against whose measures remonstrances and memorials were presented by a number of the parishioners, and by the church.

In December, 1828, the parish, deeming it unnecessary to take any farther order in relation to the memorials and papers, proposed the calling of a mutual ecclesiastical council.

The church, by a committee chosen to express to the pastor their views and feelings in relation to the recent measures adopted by the parish, presented to him an address on the 9th of January, 1829. After a review of the proceedings of the parish, the church say: "These facts, with many other considerations that might be urged, serve to show, that a radical change in your ministrations, if not in your opinions, was what could alone satisfy the memorialists. Under these circumstances, the church has manifested a willingness, and has voted to coöperate with the parish in calling a mutual council. This offer was rejected under circumstances not altogether favorable to a reconciliation of existing difficulties, and, as we believe, without a due regard to the rights of the church, as a party deeply concerned in the result." The address was closed with these words: "From a careful and impartial view, therefore, of the whole subject, the undersigned, in behalf of the church,

feel constrained to believe, that a sense of duty, a regard to the honor, the interest, and the permanent good of the people under your pastoral care, have been the governing motives which have influenced you in the decisions made upon the several propositions submitted by the parish."

The pastor made a communication to the committee of the parish, on the 29th of January, on the subject of a mutual council, in which he declared his ready consent to their proposal, if the council were regularly called according to the usage of our churches, and to the express desire of this church and of other respectable parishioners. But neither the parish, nor its committee, would allow the church any participation in the affair, nor admit its claims to a concurrent voice with the pastor.

An *ex parte* council, called by the committee authorized by a former vote of the parish, convened on the 19th of May, 1829, and recommended to the parish to terminate the contract subsisting between them and their minister. On the 8th of June, the parish voted to accept the result of that council, and declared the pastor's connexion with the parish to be dissolved. The pastor, on receiving a copy of these transactions from the parish clerk, replied by referring to his protest against the jurisdiction of the *ex parte* council, and adding, that he still considered himself as the lawful minister of the parish, and held himself ready to perform any and all of the duties, in or out of the pulpit, which belonged to

his office as pastor of the first church and society in Cambridge.

The church, with other parishioners who had protested against the proceedings of the parish, and against the jurisdiction of the ex parte council, together with other aggrieved members of the society, considering Dr. Holmes as still their pastor, and knowing that he was ready to perform any duties pertaining to his pastoral office, were disposed to meet together with one accord, in one place, for an appropriate observance of the Lord's day. Their disposition and desire being made known to their pastor, with information that they would assemble at the old court house on the ensuing sabbath, at the usual hour of divine service, their pastor met them there, and performed the service to a full, attentive, and solemn assembly.

An advisory council, being called by letters missive from the pastor and the church, convened at Cambridge on the 17th of June. The result shows that this council are "unanimously of opinion that Dr. Holmes has not in any way forfeited his office as pastor of the first church and parish in Cambridge; and that he is still, according to ecclesiastical usage, the pastor and minister of said church and parish; and approve the course pursued by him in continuing to perform parochial duties wherever and to whomsoever he may have opportunity; and advise him and the church, and other friends of truth, not to forsake the assembling of themselves together, but to main-

tain divine worship and the celebration of divine ordinances.

The church, at a notified meeting held June 25th, voted unanimously, "that the result of the council, called by the church and its pastor on the 17th inst., meets its approbation; and that the counsel and advice therein contained will be, by divine aid, religiously followed." Divine service was accordingly held statedly by the pastor and the church, with a respectable number of the society, at the court house, until a house of worship was erected for their use. The whole number of members belonging to the church at that time was about ninety, full two thirds of whom followed the pastor, and attended upon his ministry. The number of male members was twenty-one, fifteen of whom were the uniform friends and supporters of the pastor, and two only, took an active part in the measures of the parish.

A society, composed of persons who adhered to the church and its pastor, had been recently organized for the purpose of supporting the gospel here in its purity, by the name of THE SHEPARD CONGREGATIONAL SOCIETY. With this society the church, as a body, was, on the 12th of November, respectfully invited to unite and coöperate according to the rights and usages of congregational churches. The pastor, not being legally dismissed from office in the first parish, could not consistently attach himself to this new society, and become, in form, its minister. In consideration of these circumstances, the church

having consulted with their pastor, "whose relation to us," said they, "we wish to hold sacred and inviolable, and finding that, in present circumstances, the choice of a colleague pastor meets with his entire approbation," voted; "that until such time as our rights, with those of our pastor, shall be respected, and the privileges of the gospel ministry be enjoyed, as heretofore, in connexion with the first parish in Cambridge, we will, as a church, accede to the invitation of the said Shepard Congregational Society, and coöperate with it in maintaining the worship and ordinances of the gospel, according to the established principles and usages of Congregational churches in this commonwealth."

In pursuance of the object, and subject to the conditions of the preceding vote, the church proceeded to invite and call Mr. Nehemiah Adams, jr. to the office of colleague pastor in this church, in connexion with the Rev. Dr. Holmes as senior pastor. A committee was then chosen, to communicate a copy of the preamble and votes to the Shepard Society, and request their concurrence; and in case of their concurrence, to communicate to Mr. Adams the doings of the church, and in case of his acceptance of the call, to take all due and usual measures in relation to his ordination. Mr. Adams accepted the call, and was accordingly ordained as colleague pastor of the first church in Cambridge, on the 17th day of December, 1829.

A lot of land having been given by Miss Sarah

Ann Dana, and funds sufficient to defray the expense of erecting a suitable house for public worship having been obtained, the ground was broken up for that purpose on the 5th day of August, 1830. At six o'clock on the morning of that day, the members of the church, with their pastors, repaired to the spot, where a prayer was offered by the junior pastor, and a hymn was sung; after which the senior pastor briefly stated the causes which had brought them to that place, offered a prayer, and, after the singing of another hymn, pronounced a benediction.

The corner stone of the house of worship for the First Church, in connexion with the Shepard Congregational Society in Cambridge, was laid with appropriate ceremonies on the 21st day of September, 1830. The solemnity was introduced with an address by the senior pastor; an ode, adapted to the occasion, was then sung; a prayer was then offered by the senior pastor; a pastoral letter from the junior pastor, absent on account of sickness, was read; an address and prayer by the Rev. Samuel Green of Boston followed; and the exercises were concluded by a benediction.

On this occasion, a silver plate inclosed in a leaden box, presented by a Christian friend, was placed under the stone with this inscription :

TO
 JESUS CHRIST
 AND
 THE CHURCH,
 THE PILLAR AND GROUND OF THE TRUTH.

FIRST CHURCH AND SHEPARD SOCIETY

IN CAMBRIDGE :

ABIEL HOLMES, } Pastors ;
 NEHEMIAH ADAMS, }

WILLIAM HILLIARD, } Deacons ;
 JAMES MUNROE, }

XXI SEPTEMBER, MDCCCXXX.

The corner stone was laid after the introductory address by the senior pastor ; and, while laying the stone, he pronounced the following words :

The Church is built upon the Apostles and Prophets, JESUS CHRIST himself being the chief corner stone. Other foundation can no man lay than that is laid, which is Jesus Christ. May the stone which we now lay be a true emblem of the great corner stone upon which the First Church in Cambridge was originally built, and a pledge of its permanent continuance

upon the same everlasting foundation, JESUS CHRIST, the same yesterday, to-day, and forever.

The house of worship, the corner stone of which had been thus laid, was dedicated to God the Father, Son, and Holy Ghost, on the 23d of February, 1831. The exercises at the Dedication were : An Introductory Anthem ; Reading of the Scriptures ; Consecration Anthem ; Prayer ; Hymn ; Sermon by the senior pastor, from Jeremiah vi. 18 ; Prayer ; Original Hymn by the junior pastor ; Benediction.

In the month of August, 1831, the Deacon of the church of the First Parish in Cambridge, commenced a suit at law against William Hilliard and James Munroe, in their capacity as Deacons of the First Church in Cambridge, to recover certain articles of church property, as set forth in the writ, and held them to answer to a plea of the case, in the penal sum of five thousand dollars. As it had been ascertained, that, in a case believed to be similar to this, the Supreme Judicial Court of this Commonwealth had decided that church property, so called, belongs to the parish, or to such members of the church as shall adhere to the parish in case of a separation, the church, at a regular meeting, appointed a committee who were " authorized and empowered, with legal advice thereto, further to defend according to the circumstances that might be found to exist, or to deliver up to the demandant all such property of the church, as should be specified in the schedule annexed to the writ, in the suit of said demandant, and to take his legal discharge therefor."

The committee appointed under this vote, having obtained legal advice upon the subject referred to them, thought best to deliver up the church property to the plaintiff, and on the 28th day of December the following instrument was executed by him :

“ Know all men by these presents, that I, Abel Whitney, Deacon of the First Church in Cambridge, in behalf of said church, have this day received of Deacon William Hilliard, and Deacon James Munroe, the property constituting the church fund, and poor’s fund belonging to said church, amounting in money, and securities for money, to the sum of four thousand one hundred and fifty-four dollars and three cents. Also the communion service of said church, consisting of four silver tankards, seven silver cups, one silver spoon, six britannia dishes, two napkins, one table cloth, and basin, four books of church Records, and sundry files of papers, and a trunk and box containing the same. Also the Library of Books, with the shelves for the same, and nine dollars and ninety-nine cents for the same.”

The church fund, for the recovery of which this suit was brought, was originally constituted by the donation of fifty pounds by a member of the church, and increased to the above mentioned sum entirely by contributions of the church members at the Lord’s Supper. A part of the church plate, above referred to, was given to the church, and the rest was purchased with its own funds.

It may be interesting to state, in this connexion,

that, while the church was suffering great inconvenience from the loss of its table furniture, the manuscript Autobiography of Thomas Shepard was providentially obtained by Mr. Adams, and a sufficient number of copies were printed to defray the expense of a suitable communion service, which is still in use. Thus, after a period of nearly two hundred years, the founder of the church was permitted to furnish it with the means of celebrating the ordinances of the gospel.

In September, 1831, the senior pastor, laboring under continued and increasing debility, unable to perform stated, and seldom able to perform occasional service, asked the consent of the church to his retiring from the pastoral cares. The church consented to the request, and united with the pastor in calling a council to sanction the procedure, if it should see fit. The council convened on the 26th of September, 1831, and after due deliberation, sanctioned the proposed dissolution of the pastoral connexion between Dr. Holmes and the church. Their decision is thus declared in their Result :

“A letter from the senior pastor of the First Church in Cambridge, requesting a dissolution of the pastoral connexion that has subsisted between them for nearly forty years, on account of advanced age and infirmity, together with the reply of the church, consenting to such a dissolution, and uniting in the choice of a council for carrying it into effect if they see proper, were laid before the council. Whereupon voted, that, in the opinion of this council, the rea-

sons assigned by the senior pastor for the dissolution of his pastoral relation, and the consent on the part of the church, are satisfactory ; and that the pastoral relation between the Rev. Dr. Holmes and the First Church in Cambridge be, and accordingly it is, hereby dissolved.

“ It is with mingled emotions of pain and satisfaction, that this council have attended to the business for which they have been convened. While they deeply regret the occasion that has led to their result, in the bodily infirmities attending the advancing age of the venerated and beloved senior pastor of the First Church in Cambridge, they are most happy in the reflection that the ministerial and Christian character of Dr. Holmes is unspotted ; that he has been enabled by divine grace to bear the peculiar trials, to which he has been called in the course of his ministry, with exemplary wisdom, firmness, meekness, and patience ; and that, in the circumstances attending the dissolution of his pastoral connexion, a spirit of union and harmony has been manifested by the respective parties so deeply interested.

“ It is unnecessary for this council to add anything by way of testimonial and recommendation to a character so well known in this Commonwealth, in this country, and in Europe, as that of the late pastor of the First Church in Cambridge, the long tried and highly esteemed friend of learning and religion. His works are his testimonial, and his praise is in all the churches.”

Dr. Holmes preached his Farewell Sermon on the 2d of October, 1831. He died in the exercise of strong faith, and in the comforts of a hope full of immortality, on the 12th day of June, 1837, in the seventy-fourth year of his age.

Within three years after the dismissal of Dr. Holmes, the church was called to part with its remaining pastor. On the 22d of February, 1834, the Rev. Mr. Adams, having received an invitation from the Essex Street Church and Society in Boston to become their pastor, and believing it to be his duty to accept it, requested the church and society to unite with him in calling an ecclesiastical council to dissolve his ministerial connexion with them. This request was complied with, though with great reluctance, and a council was accordingly invited to assemble at Cambridge for this purpose. The council met on the 14th of March following, and, after serious deliberation, unanimously dismissed Mr. Adams with a view to his acceptance of the call from Boston.

On the 30th of January, 1835, the church unanimously elected the Rev. John A. Albro their pastor, the society concurring in the choice. Mr. Albro signified his acceptance of their call by letter dated March 28th; and on the 15th of April following, he was regularly installed pastor of the church and society by an ecclesiastical council duly called for that purpose.

It is impossible now to ascertain the names and characters of those who have held the office of Deacon in this church from its organization. At the time of its separation from the first parish, and union with the Shepard Congregational Society, which may be regarded as an important epoch in its history, William Hilliard and James Munroe were its Deacons. Mr. Hilliard died April 27, 1836. He was an honest and good man; "not double-tongued, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience." He "used the office of a Deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus."* On the 21st of April, 1837, brother Stephen T. Farwell was chosen in the place of Deacon Hilliard; and on the 30th of the same month, he was solemnly set apart to the office of Deacon by prayer, according to the ancient usage of the congregational churches.

We conclude this brief history of our ancient church in the words of Solomon: Blessed be the Lord, that hath given rest unto his people, according to all that he promised; there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let

* 1 Tim. iii. 8, 9, 13.

the words wherewith we have made supplication before the Lord, be nigh unto the Lord day and night, that he maintain the cause of his people at all times, as the matter shall require ; that all the people of the earth may know that the Lord is God, and that there is none else.*

* 1 Kings viii. 56 - 60.

CONFESSION OF FAITH.

“ That ye may with one mind and one mouth glorify Gnd, even the Father of our Lord Jesus Christ.” — *Rom. xv. 6.*

“ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” — *Rom. x. 10.*

The following Articles are, in substance, and for the most part in language, taken from the "Confession of Faith, owned and consented unto by the Elders and Messengers of the churches assembled at Boston, May 12, 1680," which is the basis of the Confessions of all the Orthodox Congregational Churches in New England.

CONFESSION OF FAITH.

ARTICLE I.

OF THE BEING OF GOD.

There is one only living and true God¹, who is alone in and unto himself all-sufficient², the fountain of life and being, of whom and through whom are all things visible and invisible³, to whom all intelligent creatures are bound to render supreme homage, love, and obedience⁴.

¹ Deut. vi. 4.

1 Thess. i. 9.

Jer. x. 10.

² Acts xvii. 24, 25.

³ Rom. xi. 36.

1 Cor. viii. 4, 6.

Gen. i. 1 - 27.

Coll. i. 16, 17.

Heb. i. 2.

John i. 2, 3.

Job xxvi. 13.

Job xxxiii. 4.

⁴ Rev. v. 11 - 14.

Rom. xi. 36.

ARTICLE II.

OF THE HOLY SCRIPTURES.

Although the light of nature, and the works of creation and providence, do so far reveal the being and attributes of God, as to leave men inexcusable in their unbelief¹, yet it has pleased him to reveal himself, and to declare his will more fully and clearly, in the Scriptures of the Old and New Testament², which were written by divine inspiration³, and are given to mankind by God's authority⁴, as a sufficient revelation of all things necessary to salvation⁵, and the only perfect and infallible rule of faith and practice⁶, by which all doctrines and commandments of men are to be tried, and all religious controversies are to be determined⁷.

¹ Rom. i. 19, 20.⁵ 2 Tim. iii. 16, 17.² Heb. i. 1, 2.⁶ Rev. xxii. 18, 19.³ 2 Pet. i. 21.

Gal. i. 8.

⁴ 1 Thess. ii. 13.⁷ Is. viii. 20.

ARTICLE III.

OF THE DIVINE ATTRIBUTES.

God is a most pure and perfect spirit¹, self-existent², eternal³, immutable⁴, infinite and in-

comprehensible⁵ in holiness⁶, wisdom⁷, benevolence⁸, and power⁹; the rewarder of them that diligently seek him¹⁰; long suffering, abundant in goodness and truth¹¹; ready to forgive, and plenteous in mercy to all that call upon him¹²; most just and righteous in all his counsels, works, commands, and judgments¹³.

¹ John iv. 24.

² John v. 26.

³ Ps. xc. 2

⁴ Jam. i. 17.

⁵ Job. xi. 7 - 9.

Ps. cxiv. 3.

⁶ Is. vi. 3.

⁷ Rom. xi. 33.

⁸ 1 John iv. 8.

⁹ Gen. xvii. 1.

¹⁰ Heb. xi. 6.

¹¹ Exod. xxxiv. 6, 7.

¹² Ps. lxxxvi. 5.

¹³ Neh. ix. 32, 33.

Is. xxv. 1.

Ps. xxxiii. 4.

Rom. vii. 12.

Rev. xvi. 7.

Ps. cxlv. 17.

ARTICLE IV.

OF THE TRINITY.

In the unity of the Godhead there are three persons of one substance, power, and eternity; the Father, Son, and Holy Ghost¹.

¹ 1 John v. 7.

Matt. xxviii. 19.

John i. 1, 2, 3, 14, 18.

John xv. 26.

2 Cor. xiii. 14.

ARTICLE V.

OF DIVINE PROVIDENCE.

God upholds¹, directs, disposes, and governs all creatures and things from the greatest to the least², by his most wise and holy providence³, according to his infallible foreknowledge,⁴ and the free and immutable counsel of his own will⁵, to the glory of his wisdom, power, justice, goodness, and mercy⁶.

¹ Heb. i. 3.² Dan. iv. 34, 35.

Ps. cxxxv. 6.

Matt. x. 29 - 31.

³ Prov. xv. 3.

2 Chron. xvi. 9.

⁴ Acts xv. 18.⁵ Eph. i. 11.

Ps. xxxiii. 11.

⁶ Eph. iii. 10.

Rom. ix. 17.

Ps. cxlv. 7.

ARTICLE VI.

OF THE CREATION AND FALL OF MAN.

God created the first parents of our race with rational and immortal souls¹, endued with knowledge, righteousness, and true holiness, after his own image², and gave them a holy

law with the promise of life to them, and in them to their posterity, upon condition of perfect and personal obedience³; but they by voluntarily transgressing the divine command, in eating the forbidden fruit⁴, fell from their state of original righteousness and communion with God⁵, into a state of sin and death⁶; in consequence of which, they being the root, and the public representatives of all mankind⁷, their whole posterity are by nature alienated from God⁸, entirely unholy and corrupt⁹, inclined to all evil¹⁰, under the condemnation of the divine law¹¹, and subject to death, temporal and eternal¹².

¹ Gen. ii. 7.

Eccl. xii. 7.

Matt. x. 28.

² Gen. i. 26.

Eccl. vii. 29.

³ Gen. ii. 16, 17.

Rom. ii. 14, 15.

Gen. iii. 22.

Rom. x. 5.

⁴ Gen. ii. 17.

Rom. ii. 15.

Gen. iii. 6, 11.

⁵ Gen. iii. 7, 8.

Rom. iii. 23.

⁶ Gen. iii. 17-19.

⁷ Acts xvii. 26.

⁸ Rom. viii. 7.

Eph. iv. 18.

Coll. i. 21.

⁹ Gen. vi. 5.

Ps. li. 1.

Job xv. 14.

Jer. xvii. 9.

¹⁰ Gen. viii. 21.

Rom. iii. 10-12.

Rom. vii. 19.

Matt. xv. 19.

¹¹ Gal. iii. 10.

John iii. 18.

Eph. ii. 3.

¹² Jam. i. 14, 15.

1 Cor. xv. 21, 22,

Rom. vi. 23.

Rom. v. 12-19.

Matt. xxv. 41.

2 Thess. i. 9.

ARTICLE VII.

OF THE REDEEMER.

The Son of God, the second person in the Trinity, in accordance with an eternal purpose of grace¹, freely undertook the work of redeeming and saving fallen men²; and when the fulness of time was come³, he took upon him man's nature⁴, with all its essential properties and common infirmities⁵, yet without sin⁶, being born of the Virgin Mary, by the power of the Holy Ghost⁷; was made under, and perfectly fulfilled, the divine Law given to men⁸; suffered in soul and in body for our sins⁹, the just for the unjust¹⁰, and became obedient unto death, even the death of the cross¹¹; and, having by his perfect obedience¹², sufferings¹³, and sacrifice of himself¹⁴, which he through the eternal Spirit once offered up to God¹⁵, made a full and complete atonement for sin¹⁶, and obtained eternal redemption for all that obey him¹⁷, he rose from the dead¹⁸, and ascended into heaven to the glory which he had with the Father before the world was¹⁹, where he ever liveth to make intercession

for us²⁰, and from whence he will come to judge both the living and the dead at the end of the world²¹.

- | | |
|----------------------------------|----------------------------------|
| ¹ Eph. iii. 9 - 12. | ¹² Rom. v. 19. |
| 1 Pet. i. 19, 20. | ¹³ Heb. ii. 10. |
| ² 1 Tim. ii. 6. | ¹⁴ Heb. ix. 26. |
| Is. iv. 4, 5. | Heb. vii. 27. |
| 1 Cor. i. 30. | Eph. v. 2. |
| ³ Gal. iv. 4. | ¹⁵ Heb. ix. 14. |
| ⁴ John i. 1, 14. | ¹⁶ Rom. iii. 25, 26. |
| Heb. ii. 16. | Rom. v. 11. |
| Phil. ii. 7, 8. | ¹⁷ Heb. v. 9. |
| ⁵ Heb. ii. 17. | Heb. ix. 12. |
| Heb. iv. 15. | 1 Thess. v. 9. |
| ⁶ Heb. vii. 26. | Heb. x. 5. |
| 2 Cor. v. 21. | ¹⁸ 1 Cor. xv. 4. |
| 1 Pet. ii. 22. | Luke xxiv. 5, 6. |
| 1 John iii. 4. | Job xx. 25, 27. |
| ⁷ Luke i. 27, 31, 35. | ¹⁹ Luke xxiv. 50, 51. |
| ⁸ Gal. iv. 4. | 1 Tim. iii. 16. |
| Matt. v. 17. | John xvii. 5. |
| ⁹ Matt. xxvi. 37, 38. | ²⁰ Rom. viii. 34. |
| Luke xxii. 24. | Heb. vii. 25. |
| Matt. xxvii. 46. | ²¹ Acts i. 11. |
| ¹⁰ 1 Pet. iii. 18. | Acts x. 42. |
| Heb. xiii. 12. | Rom. xiv. 9, 10. |
| 1 Pet. iv. 1. | 1 Pet. iv. 5. |
| ¹¹ Phil. ii. 8. | Matt. xiii. 40 - 43. |
| Matt. xxvii. 35. | Matt. xxv. 31 - 46. |
| 1 Cor. i. 23. | Jude 6. |

ARTICLE VIII.

OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son¹, is the only author of regeneration², sanctification³, and new spiritual life and obedience in man⁴; and without his gracious and effectual work in the soul, no sinner can ever enter into the kingdom of God⁵.

¹ John xiv. 26.² Tit. iii. 5.

John i. 12, 13.

³ Rom. xv. 16.

2 Thess. ii. 13.

⁴ Rom. viii. 2.

John vi. 63.

1 Pet. i. 2.

⁵ Ezek. xxxvi. 26, 27.

John vi. 37, 44.

1 Cor. ii. 14.

Eph. ii. 5.

John iii. 5, 6.

ARTICLE IX.

OF ELECTION.

God from eternity, according to his immutable purpose, and the most wise and holy counsel of his own will¹, hath chosen in Christ a great number of the fallen race of Adam unto ever-

lasting life and glory², to the praise of his free and sovereign grace³.

¹ Heb. vi. 17.

Eph. i. 4, 11.

² Tim. i. 9.

Eph. iii. 11.

² Eph. i. 5, 11.

² Thess. ii. 13.

John xv. 19.

Rev. vii. 9 - 14.

John vi. 68.

Rom. vi. 23.

³ Eph. i. 6, 12.

Col. i. 26, 27.

Phil. i. 11.

1 Pet. ii. 9, 10.

2 Cor. iv. 15.

ARTICLE X.

OF EFFECTUAL CALLING, JUSTIFICATION, ADOPTION, SANCTIFICATION, AND PERSEVERANCE.

All those whom God hath chosen unto eternal life, he EFFECTUALLY CALLS¹, by his word and spirit², out of that state of sin and death in which they are by nature, to a state of grace and salvation by Jesus Christ³; enlightening their minds spiritually and savingly to understand divine things⁴, inclining them to that which is good⁵, and effectually drawing them to Christ⁶, yet so, that they come most freely, being made willing by his grace⁷:

¹ Matt. ix. 13.

Rom. viii. 30.

Eph. i. 10.

Rom. viii. 28.

² 2 Thess. ii. 13, 14.

³ Rom. viii. 2.

2 Tim. i. 9, 10.

Eph. ii. 1 - 8

⁴ Acts xxvi. 18.

1 Cor. ii. 10, 12.

⁵ Phil. ii. 13.

Deut. xxx. 6.

Ezek. xi. 19, 20.

Ezek. xxxvi. 27.

⁶ John vi. 37 - 45.

⁷ Ps. cx. 3.

He JUSTIFIES them freely⁸; by pardon-
ing their sins⁹, and accepting them as right-
eous¹⁰; not on account of any works of right-
eousness done by them¹¹, but solely for Christ's
sake, through faith in his blood¹²:

⁸ Rom. iii. 24.

Rom. viii. 30.

⁹ 2 Cor. v. 19, 21.

Jer. i. 20.

Heb. viii. 12.

¹⁰ Rom. v. 19.

Heb. xi. 4.

¹¹ Titus iii. 5, 7.

Rom. iv. 6.

¹² Rom. iii. 20 - 26.

Rom. v. 1.

Rom. iv. 5 - 8.

Eph. ii. 8.

Rom. iii. 25.

Phil. iii. 9.

He grants unto them the grace of
ADOPTION¹³; by which they are taken into the
number, and enjoy the privileges of God's chil-
dren¹⁴, receive the spirit of adoption whereby
they are enabled to cry Abba, Father, the spirit
itself bearing witness that they are the children
of God¹⁵, are sealed to the day of redemption¹⁶,
and inherit the promises as heirs of salvation¹⁷:

¹³ Eph. i. 5.

Gal. iv. 4, 5.

¹⁴ Rom. viii. 17.

John i. 12.

¹⁵ Rom. viii. 15, 16.

Gal. iv. 6.

¹⁶ Eph. iv. 30.

¹⁷ Heb. vi. 12.

1 Pet. i. 4.

Rom. viii. 17.

He SANCTIFIES them by his word and
spirit dwelling in them¹⁸; destroying the domin-

ion of sin¹⁹, creating a clean heart, and renewing a right spirit within them²⁰, working in them all that which is well pleasing in his sight²¹, and strengthening them to the practice of true holiness without which no man shall see the Lord²² :

¹⁹ Eph. v. 26.	Ps. li. 10.
1 Cor. vi. 11.	Titus iii. 5.
2 Thess. ii. 13.	²¹ Heb. xiii. 21.
¹⁹ Rom. vi. 6 14.	²² Col. i. 11.
Rom. viii. 13.	Eph. iii. 16.
Gal. v. 24.	2 Cor. vii. 1.
²⁰ Coll. iii. 10.	Heb. xii. 14.

Finally, though they often grieve his Holy Spirit by their sins²³, he does not permit them to fall totally and finally from the state of grace ; but keeps them by his power, through faith, unto eternal salvation²⁴.

²³ Eph. iv. 30.	Jer. xxxi. 3.
Is. lxiv. 7, 9.	John xvii. 11 - 24.
Rev. ii. 4.	Heb. vii. 25.
²⁴ Phil. i. 6.	Jer. xxxii. 40.
John x. 28, 29.	1 Pet. i. 3 - 7.
2 Tim. iv. 18.	

ARTICLE XI.

OF GOOD WORKS.

Although we cannot merit pardon of sin, or eternal life by any works of our own¹, it is our duty to live a godly, righteous, and sober life, according to the will of God²; and by good works, done in obedience to the divine law³, and by the grace of Christ working in us⁴, we are to show the genuineness of our faith⁵, manifest our thankfulness⁶, strengthen our assurance⁷, adorn our profession of the gospel⁸, and glorify God⁹, whose workmanship we are, created in Christ Jesus thereunto¹⁰, that, having our fruit unto holiness, we may have the end eternal life¹¹.

¹ Rom. iii. 20.
 Rom. iv. 2, 4, 6.
 Eph. ii. 8, 9.
² Titus ii. 12.
 Heb. xiii. 21.
 Rom. xii. 1, 2.
³ Micah vi. 8.
 Rom. vii. 12.
 Rom. xv. 18.
 Jer. vii. 23.
⁴ John xv. 5, 6.
 Phil. ii. 13.
 Phil. iv. 13.

2 Cor. iii. 5.
⁵ James ii. 18, 22.
⁶ Ps. cxvi. 12, 13.
 1 Pet. ii. 9.
⁷ John ii. 3, 5.
 2 Pet. i. 5 - 10.
⁸ Titus ii. 5 - 10.
⁹ Matt. v. 16.
 1 Pet. ii. 12.
 Phil. i. 11.
 John xv. 8.
¹⁰ Eph. ii. 10.
¹¹ Rom. vi. 22.

ARTICLE XII.

OF REPENTANCE AND FAITH.

In the gospel, pardon and eternal life are freely offered to sinners, upon condition of repentance towards God¹, and faith in the Lord Jesus Christ²; and without these evangelical graces no man can be saved³.

¹ Is. lv. 7.

Ezek. xviii. 30, 31.

Luke xxiv. 47.

² Pet. iii. 9.

Acts iii. 19.

² Acts xvi. 31.

John i. 12.

Acts xx. 21.

Rom. iii. 22.

Gal. iii. 26.

³ Luke xiii. 3, 5.

Acts xvii. 30.

John iii. 36.

ARTICLE XIII.

OF THE MINISTRY OF THE WORD.

The ministry of the word being the divinely appointed means, whereby, ordinarily, sinners are turned from darkness to light, and from

the power of Satan unto God¹, all persons are required and encouraged to attend upon this ordinance,² with dependence upon the influence of the Holy Ghost without which no means are sufficient for their conversion³; and all hope of salvation in voluntary neglect of it is presumptuous and vain⁴.

¹ Luke xxiv. 47.
Matt. x. 7-27
Mark iii. 14.
Acts xxvi. 16-18.
1 Cor. ix. 16.
Rom. x. 14-17.

² Josh. iii. 9.
Is. lv. 3.
Acts x. 22.
Acts xiii. 7, 44.
Micah iv. 1, 2.

³ John xiv. 26.
Acts i. 2, 8.
Acts viii. 14-17.
Acts x. 44.
Acts xix. 2.
1 Thess. i. 5, 6.

⁴ Ps. xlii. 4.
Heb. x. 25.
2 Tim. iv. 2-4.
Heb. xii. 25.
Is. lxv. 11, 12.

ARTICLE XIV.

OF THE CHURCH.

God has a visible church upon earth¹; which is represented in the Scriptures as a holy, spiritual kingdom², established upon the foundation of the apostles and prophets, Jesus Christ him-

self being the chief corner-stone, in whom the whole is joined together³; embracing as its members and subjects all the peculiar covenant people of God throughout the world⁴; and built up by divine grace from age to age, as a habitation of God through the Spirit⁵.

¹ 1 Tim. iii. 15.

Acts xx. 28.

² 1 Pet. ii. 9.

Eph. v. 26, 27.

Col. i. 12, 13.

John iii. 5.

1 Cor. iii. 17, 18.

³ Matt. xvi. 18.

Col. i. 18.

Eph. i. 22, 23.

Eph. ii. 19 - 21.

⁴ Gen. xvii. 7.

1 Cor. xii. 12, 13.

Ps. ii. 8.

1 Cor. i. 2.

Acts ii. 39.

1 Cor. vii. 14.

Rom. xi. 16.

Gal. iii. 9, 14.

⁵ Eph. ii. 21, 22.

Ps. cxxxii. 13 - 15.

2 Cor. vi. 16.

Ps. cxlvii. 2.

Rev. xxi. 3.

Matt. xvi. 18.

ARTICLE XV.

OF THE SACRAMENTS.

The Lord Jesus Christ has instituted two sacraments, as holy signs and seals of the covenant of grace¹, of the same spiritual signification as the corresponding Sacraments of the Old

Testament², to be observed in the church until the end of the world³, namely, Baptism and the Lord's Supper⁴; the design of which is to represent Christ and his benefits, to confirm our interest in him, and solemnly to engage us to the service of God according to his word⁵.

¹ Gen. xvii. 7.

Rom. iv. 11.

² 1 Cor. x. 1 - 4.

1 Cor. v. 7, 8.

³ Matt. xxviii. 19, 20.

1 Cor. xi. 26.

⁴ Matt. xxviii. 19.

1 Cor. xi. 23.

⁵ 1 Cor. x. 16.

1 Cor. xi. 25, 26.

Gal. iii. 27.

Rom. vi. 3, 4.

ARTICLE XVI.

OF BAPTISM.

Baptism is a Sacrament of the New Testament, ordained by Christ¹, to be unto the party baptized a sign and seal of the covenant of grace²; of his solemn admission into the visible church³; of the work of the Holy Spirit in renewing and sanctifying the heart⁴; and of his obligation to walk in newness of life⁵. The proper subjects of the ordinance are professing believers and their households⁶; and it is rightly administered by sprinkling or pouring water

upon the person in the name of the Father, of the Son, and of the Holy Ghost⁷.

¹ Matt. xxviii. 19.

² Rom. iv. 11.

Col. ii. 11.

³ 1 Cor. xii. 13.

Gal. iii. 27, 28.

⁴ Tit. iii. 5.

Acts ii. 38.

Mark i. 8.

⁵ Rom. vi. 3, 4.

⁶ Mark xvi. 15, 16.

Acts viii. 37.

Gen. xvii. 7, 9.

Gal. iii. 9, 14.

Rom. iv. 11, 12.

Acts ii. 38, 39.

Acts xvi. 14, 15, 33.

Col. ii. 11, 12.

1 Cor. vii. 14.

Mark x. 13, 14.

Luke xviii. 15.

⁷ Acts x. 47.

Acts viii. 36.

Matt. xxviii. 19.

Heb. ix. 19.

Levit. xvi. 4-7.

Numb. viii. 7.

Is. lii. 15.

Ezek. xxxvi. 25.

Heb. x. 22.

Zech. xii. 10.

Is. xlv. 3.

Joel ii. 28, 29.

Acts ii. 17, 18.

ARTICLE XVII.

OF THE LORD'S SUPPER.

The Lord's Supper, consisting of bread and wine set apart from a common to a holy use by prayer¹, was instituted by the Lord Jesus Christ², as the sacrament of his body and blood³, to show forth perpetually the sacrifice of himself in his death⁴; to seal to believers the benefits of his atonement⁵; to promote the spiritual nourishment and growth of all who worthily

receive it⁶; to be a bond of their communion with Christ and with each other as members of his spiritual body⁷; and is to be administered to all who make a credible profession of evangelical faith, and maintain a blameless walk and conversation according to the word of God⁸.

¹ Matt. xxvi. 26, 27.

² 1 Cor. xi. 23 - 26.

³ 1 Cor. x. 16, 17, 21.

⁴ 1 Cor. xi. 24 - 27.

⁵ 2 Cor. i. 21, 22.

⁶ Eph. iv. 15, 16.

Eph. ii. 21.

Coll. ii. 19.

⁷ 1 Cor. x. 16, 17, 21.

1 Cor. xii. 13.

⁸ 1 Cor. v. 6 - 8.

1 Cor. x. 28.

1 Cor. xi. 27, 29.

2 Cor. vi. 14 - 16.

2 Thess. iii. 6, 14, 15

Matt. vii. 6.

ARTICLE XVIII.

OF THE CHRISTIAN SABBATH.

God has appointed one day in seven as a sabbath to be kept holy unto him¹; which from the beginning of the world to the resurrection of Christ was the last day of the week², and from the resurrection of Christ was changed into the first day of the week³, called in Scripture the Lord's day⁴, and is to be continued to the end of the world as the Christian sabbath⁵.

¹ Exod. xx. 8 - 11.

Is. lxvi. 2, 4, 6.

² Gen. ii. 3.

³ 1 Cor. xvi. 1, 2.

Acts xx. 7.

⁴ Rev. i. 10.

⁵ Exod. xx. 8, 10.

Matt. v. 17, 18.

ARTICLE XIX.

OF RELIGIOUS WORSHIP.

Religious worship, in the mode prescribed in the Scriptures¹, is to be rendered unto God, the Father, Son, and Holy Ghost, and to him alone², in the public and solemn assemblies of the saints on the sabbath³, in secret⁴, and in private families daily⁵; with understanding⁶, faith⁷, love⁸, reverence, and godly fear⁹; through the mediation of Christ our only redeemer and intercessor¹⁰.

¹ Deut. xii. 32.

Matt. xv. 9.

² Matt. iv. 10.

John v. 23.

2 Cor. xiii. 14.

Rev. v. 11 - 13.

Col. ii. 18.

Rev. xix. 10.

³ Is. lvi. 7.

Heb. x. 25.

Prov. viii. 34.

Acts ii. 42.

⁴ Matt. vi. 6.

Eph. vi. 18.

⁵ Jer. x. 25.

Job i. 5.

2 Sam. vi. 18, 20

Matt. vi. 11.

Josh. xxiv. 15.

⁶ Ps. xlvii. 7.⁷ Jam. i. 6.

Mark xi. 24.

⁸ Rev. ii. 4.⁹ Heb. xii. 28.¹⁰ John xiv. 6.

1 Tim. ii. 5.

Eph. ii. 18.

ARTICLE XX.

OF THE COMMUNION OF SAINTS.

All the visible covenant people of God, being united to Jesus Christ their common head by faith¹, and to each other by holy love², are bound to maintain communion and fellowship in the worship and ordinances of God's house³; in the performance of such spiritual services as tend to their mutual edification⁴; and in relieving each others' necessities according to their ability and opportunity⁵.

¹ 1 John i. 3.

Eph. iii. 16, 17.

² Phil. ii. 1, 2.

Eph. iv. 15, 16.

³ Heb. x. 24, 25.

Acts ii. 42, 46.

⁴ Rom. xiv. 19.

1 Thess. v. 11.

⁵ 1 John iii. 17.

Acts xi. 29, 30.

Gal. vi. 10.

ARTICLE XXI.

OF THE STATE OF MAN AFTER DEATH.

At death, the bodies of men return to dust from which they were originally taken¹, but their souls, which are immortal², immediately return to God who gave them³; the righteous

being received into heaven, where they behold the face of God in glory, waiting for the redemption of their bodies⁴, and the finally impenitent, reserved in darkness unto the Judgment to be punished⁵.

¹ Gen. iii. 19.
Acts xiii. 36.

² Gen. ii. 7.
Matt. x. 23.
Rev. xx. 4.
³ Luke xxiii. 43.
Eccl. xii. 7.

⁴ Heb. xii. 23.
Phil. i. 23.

¹ John iii. 2.
² Cor. v. 1 - 8.
⁵ Luke xvi. 23, 24.
² Pet. ii. 9.

ARTICLE XXII.

OF THE RESURRECTION, AND OF THE LAST JUDGMENT.

God hath appointed a day wherein he will raise the dead¹, and judge the world in righteousness by Jesus Christ, to whom all power and judgment belong²; when all, who have lived upon earth, shall appear before his tribunal to give an account of the deeds done in the body, and to receive according to what they have done, whether it be good or evil³: then the righteous, being made perfect in holiness, and united to bodies fashioned like

unto Christ's glorious body⁴, will enter into eternal life and blessedness⁵; and the wicked, receiving bodies raised to dishonor⁶, will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power⁷.

¹ Acts xxiv. 15.
 John v. 28, 29.
 Job. xix. 26.
 1 Cor. xv. 12-21.
² Acts xvii. 31.
 John v. 22, 27.
³ 2 Cor. v. 10.
 Eccl. xii. 14.
 Rom. ii. 16.
 Rom. xiv. 10, 12.
 Matt. xii. 36, 37.
 Rev. xx. 12.

⁴ Phil. iii. 21.
 1 Cor. xv. 42-49.
⁵ Matt. xxv. 31-34.
 Rom. ii. 7.
 Luke xx. 36.
 Rev. xx. 6.
⁶ Dan. xii. 2.
⁷ Rom. ii. 5, 6.
 2 Thess. i. 7, 8.
 Matt. xxv. 41, 46.
 Rev. xx. 15.

FORM OF ADMISSION.

THE candidate having taken his place before the Communion Table, the minister offers up a brief prayer, after which he says :

DEARLY BELOVED,

You have presented yourself in this holy place, to make a public profession of your religious faith, and to enter into an everlasting covenant with God and his people. We trust you have well considered the nature of this solemn transaction, and are prepared by an unction from the Holy One, to give yourself up as a living sacrifice, holy and acceptable unto God, through Jesus Christ.

Having carefully examined, and fully assented to the creed of this Church, as set forth in its printed Confession, do you now publicly and solemnly profess your entire and cordial belief in each and every article of it, and your sincere

desire and resolution, by the Grace of God, to walk with this Church in the unity and fellowship of this faith?

Here the ordinance of Baptism is to be administered, unless the candidate was baptized in infancy.

The minister then says :

You will now enter into covenant with God, and with this church.

THE COVENANT.

In the presence of God, angels, and this assembly, you do this day avouch the Lord Jehovah, Father, Son, and Holy Ghost, to be your God and portion forever. You acknowledge the Lord Jesus Christ as your Redeemer, and the Holy Spirit, as your Sanctifier, Comforter, and Guide. Renouncing all hope of eternal life through works of righteousness which you have done, your entire trust is in the blood of Jesus, and the renewing of the Holy Ghost.

Deeply sensible of your obligations to redeeming love, you hereby devote yourself to God, in the everlasting covenant of his grace, consecrating all that you have and are to his glory, and the advancement of his kingdom in the world.

It is the purpose of your heart henceforth to lead a sober, righteous, and godly life, abstaining from the vanities of the world, and taking the

principles of Christ's religion, as declared in his sermon on the mount, to govern your intercourse with your fellow men.

You now cordially join yourself to this church, as a true church of Christ ; and relying upon that Grace which is able to keep you from falling, you promise to walk in communion and fellowship with it ; to observe faithfully its special ordinances of Baptism and the Lord's Supper, as well as its solemn assemblies ; to submit to the government and discipline which it has adopted ; to watch over its interests ; to labor for its peace, edification, and purity ; to avoid every occasion of offence ; and to exercise towards its members a spirit of meek, forgiving, and faithful love.

This you solemnly profess and engage.

Here the members of the church will rise.

The members of this church now express their willingness to enter into covenant with you. They cordially welcome you to a communion of labors and of privileges. They engage to watch over you in the Lord with Christian tenderness and affection, and to promote to the extent of their power your growth in grace, your happiness, and your usefulness.

I, then, as a minister of Jesus Christ, do in his name acknowledge and declare you a

member of his visible kingdom, and entitled to its privileges and blessings, which are well ordered in all things and sure. This people is your people, and their God, your God. Now therefore you are no more a stranger and foreigner, but a fellow citizen of the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. In him, may this building, fitly framed together, grow into a holy temple in the Lord; and in it, may you be builded for a habitation of God through the Spirit. Amen.

PRACTICAL RULES
FOR THE
DIRECTION OF THE CONSCIENCE.

“That the man of God may be perfect, thoroughly furnished unto all good works.”—2 *Tim.* iii. 17.

PRACTICAL RULES.

1. Maintain, according to your ability and opportunity, all the ordinances which Christ has instituted for his own glory, and the edification of the Church.

Zach. xiv. 18. 1 Cor. xiv. 12. Luke i. 6. Heb. xiii. 15, 16. Heb. x. 23-25. Is. lviii. 2. Mal. iii. 7.

2. Regard the favor and everlasting enjoyment of God, as the great end of life, and let all your plans and efforts in the world have primary reference to this end.

Ps. lxxiii. 24 - 26. John xvii. 22, 24.

3. Contemplate the obedience, sacrifice, mediation, and intercession of Christ, as the procuring cause of all blessings temporal, spiritual, and eternal; and gratefully acknowledge him as the only source of your peace and joy.

Col. i. 19. Matt. xxviii. 18. Heb. vii. 25. Eph. i. 11, 14.

4. Earnestly strive to walk in Christ's steps, and to be holy as he is holy, that you may adorn the doctrine of God your Saviour in all things, and recommend the religion of the gospel to the consciences and hearts of your fellow men.

1 John ii. 6. Eph. i. 4. 1 Pet. i. 15. Tit. ii. 10.
2 Cor. iv. 2.

5. Ever keep in mind that love to God and zeal for his glory are the highest duties of the Christian; and judge of your acceptable performance of them, not by occasional excitement, but by your habitual frame of mind; by the punctual and steady discharge of the obligations which rest upon you as Christians; by your cheerful submission to the divine will; and by your constant and earnest efforts to promote the kingdom of Christ in the world.

Deut. vi. 5. 1 Cor. x. 31. Gal. vi. 9. Mark iii. 35.
Matt. vi. 10. Acts i. 8. Acts v. 42.

6. Remember the Sabbath day to keep it holy according to the commandment; and endeavor to avoid all disturbance and wandering of mind in the services of the Sanctuary; to banish worldly cares from the heart, and exclude secular subjects from conversation on the

Lord's day ; and to make it a season of sacred rest, and of holy enjoyment.

Exod. xx. 8 - 11. 1 Chron. xvi. 29. John iv. 23, 24.
Is. lviii. 13, 14. Is. lvi. 2, 4.

7. Maintain the daily worship of God in the family, and in the closet ; and that you may avoid all coldness and formality in this service, prepare yourselves for it by devout reading and meditation.

Mal. i. 11. 1 Tim. xi. 8. Job i. 5. 2 Sam. vi. 18, 20.
Josh. xxiv. 15. Matt. vi. 6. Eph. vi. 18.

8. Set apart convenient and sufficient seasons for a prayerful, systematic, and thorough study of the Bible, that you may grow in knowledge and in spiritual understanding of divine truth ; that you may be able to serve and worship God according to his will ; that you may not be tossed to and fro, and blown about by every wind of doctrine ; and that you may be perfectly joined together in the same judgment respecting the essential doctrines and duties of religion.

Rev. iii. 1. Josh. i. 8. Ps. i. 2. 2 Pet. i. 19 - 21. 2 Pet. iii. 18. 1 Cor. ii. 13, 15. Col. i. 9. Rom. xii. 2. Acts xxii. 14. Heb. xiii. 21. 1 John v. 14. Eph. iv. 14, 15. 1 Cor. i. 10.

9. Guard against a selfish and exclusive devotion to your own interests, and endeavor in all suitable ways to promote the well being of your fellow men.

1 Cor. xiii. 5. Phil. ii. 4. 1 Cor. x. 24. Luke vi. 31.

10. Cultivate a kind and benignant temper towards all, and strive to avoid everything that will tend unnecessarily to wound the character or feelings of others.

Rom. xii. 10, 18. 2 Pet. i. 7. Col. iii. 12 - 14.

11. Make it your great object to understand clearly, and to perform faithfully, all the duties resulting from your several relations as men and as Christians. The following passages exhibit the duties :

(1.) Of Pastors towards the Church. Acts xx. 28. Eph. iv. 11, 12. Rom. xii. 6 - 8. 2 Cor. i. 4. Mal. ii. 7. 1 Tim. iv. 12, 13. 2 Tim. ii. 15. Tit. i. 9. 1 Pet. v. 2.

(2.) Of the Church towards their Pastor. Gal. vi. 6 - 8. 1 Cor. ix. 7 - 14. 1 Thes. v. 12, 13. 1 Tim. v. 17. Heb. xiii. 17. Acts ii. 42. 1 Thes. v. 25. Heb. xiii. 18. Acts xii. 5. 2 Cor. i. 11. Rom. xv. 30. Eph. vi. 18, 19.

(3.) Of Church members towards each other. To cultivate mutual love. Eph. v. 2. 1 Thes. iii. 12. John xiii. 34. To refrain from speaking evil of each other. Tit.

iii. 2. James iv. 11. To admonish one another. Rom. xv. 14. Col. iii. 16. Heb. iii. 13. To minister to each other's wants. Rom. xii. 13. 1 Tim. vi. 18. 1 Pet. iv. 9, 10. To pray for each other. James v. 16. To comfort one another in times of affliction. 1 Thes. iv. 18. 1 Thes. v. 14. To promote each other's edification in knowledge and holiness. 1 Thes. v. 11. Tit. ii. 3. Heb. v. 12. Heb. x. 24. Col. iii. 16.

(4.) Of every member towards the Church. Gal. vi. 10. 1 Cor. xiv. 12. 1 Cor. x. 32.

(5.) Of householders towards their families. Gen. xviii. 19. Deut. vi. 7. Eph. vi. 4, 9. Col. iv. 1. Prov. xxii. 6. 1 Tim. iii. 4, 12. Ps. ci. 2, 7. 2 Sam. vi. 20. Prov. xxxi. 27. Acts xvi. 15, 33, 34. Matt. xix. 13, 14.

(6.) Of children and domestics towards heads of families. Exod. xx. 12. Eph. vi. 1-3. Eph. vi. 5-8. 1 Tim. vi. 1, 2. Tit. ii. 9, 10.

12. Frequently review the solemn Covenant which you have entered into with God and his people, and study to reform whatever has been wrong in your temper or conduct, and to bring your whole inward and outward life into harmony with what you have publicly engaged to do, relying upon the atoning merits of your crucified Redeemer for pardon and acceptance, and

upon the sanctifying influence of the Holy Spirit for growth in grace, and complete victory over sin.

Deut. iv. 23. 1 Chron. xvi. 15. Jer. xi. 2, 3. Rom. xi. 27. Deut. xxix. 9. Heb. xii. 24. Eph. i. 12-14.

13. Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

And the peace of God, which passeth knowledge, shall keep your hearts and minds through Christ Jesus.

ECCLESIASTICAL PRINCIPLES,
AND
STANDING RULES.

“ For though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your ORDER, and the steadfastness of your faith in Christ.—*Col. ii. 5.*”

THE form of Government adopted by this Church is that set forth in the Cambridge Platform, agreed upon by the Elders and Messengers of the Churches, assembled in the Synod at Cambridge, 1648, from which the following principles are in substance selected, for the benefit of those members who have not access to the original work.

ECCLESIASTICAL PRINCIPLES.

CHURCH GOVERNMENT.

1. CHURCH government and discipline is that form and order which Christ has required to be observed in his church upon earth, both as to its constitution, and all the ordinances which are administered in it.

NATURE OF THE CHRISTIAN CHURCH.

2. The Christian church is a spiritual kingdom, of which Jesus Christ is the supreme head and lawgiver, embracing all who are described in the Scriptures as the covenant people of God, throughout the world.

A CONGREGATIONAL CHURCH.

3. A Congregational Church is a portion of the visible church, consisting of a convenient number of visible believers, united in one body

by a holy covenant, submitting to a scriptural form of government, and meeting together in one place for the worship of God ; for the regular administration of the sacraments of the gospel ; for the exercise of discipline ; and for their mutual edification in the knowledge and fellowship of the gospel.

RIGHTS OF THE CHURCH.

4. Every particular church is a complete body in itself, and has authority to adopt that form of government which appears most agreeable to the word of God ; to manage its internal affairs ; to choose those officers whom Christ has designated and ordained to teach and rule in the Church ; to regulate the admission, discipline, and removal of its own members, according to the rule laid down in the Scriptures ; and is amenable to no ecclesiastical power upon earth, except by its own consent, or agreeably to the established usage of Congregational churches.

PERMANENT OFFICERS.

5. The ordinary and permanent officers of the church are PASTORS and DEACONS ; who are to be regularly chosen and called by the particular church in which they are to minister, and after

thorough examination in respect to their fitness for the work to which they are called, to be ordained according to the mode approved and in use in Congregational churches.

DUTIES OF PASTORS.

6. It belongs to the office of Pastor, to take the oversight of the church in respect to spiritual things ; to preach the word ; to administer the seals of the Covenant ; to pronounce the sentence of the church upon offenders ; to call the church together upon necessary occasions ; to preside in all church meetings ; and finally to labor in all divinely appointed ways for the perfecting of the saints, and the edifying of the body of Christ, until they come to the unity of the faith, and the knowledge of the Son of God ; unto a perfect man, unto the measure of the fullness of the stature of Christ.

DUTIES OF DEACONS.

7. The duty of the Deacons is to receive and keep the funds of the church ; to provide the necessary elements for the proper administration of the sacraments ; to apply such portion of the funds in their hands, as the church may direct, to the relief of the poor ; and in the ab-

sence of the Pastor, to preside in the meetings of the church in rotation.

DUTY OF THE CHURCH TOWARDS ITS OFFICERS.

8. Although churches cannot be compelled to receive any officer not freely chosen by themselves, yet when a fit person is regularly ordained over them by their own choice and consent, they are bound to submit to the authority with which he is invested by the Head of the church, and to esteem him very highly in love for his work's sake.

MAINTENANCE OF PASTORS.

9. It is the duty of the church to furnish a suitable and sufficient maintenance to those who are called to labor in word and doctrine, not as matter of alms, but of debt, that they may give themselves wholly to the work of the ministry, without embarrassment in respect to their temporal support.

IMPORTANCE OF A PUBLIC PROFESSION.

10. All believers ought to join themselves, if possible, to some particular church, that they may honor the Lord Jesus Christ by a public

profession of their faith, and subjection to the order and ordinances of the gospel ; that they may have fellowship with the visible people of God in their work and privileges ; that they and their children may receive the promises made to the Church ; and that they may be instrumental in promoting and perpetuating the visible kingdom of God upon earth.

ADMISSION OF MEMBERS.

11. When a person wishes to join himself to the Church, he should make known his desire to the Pastor, or to one of the Deacons if the Church is destitute of a Pastor, and if there be no objection, he is at some convenient time to be examined by the Pastor and a committee of the Church as to his repentance towards God ; his faith in the Lord Jesus Christ ; his acquaintance with the doctrines and usages of the Church ; and his preparation to perform the duties, and enjoy the privileges of a Church member ; and then, if the examination is satisfactory, he is to be propounded to the Church a reasonable time before his admission, that the brethren may be prepared to receive him as becometh saints.

If any member of the Church feels seriously dissatisfied with the character or conduct of a

person propounded for admission, he should first endeavor to obtain satisfaction by a private interview with the candidate ; or, failing in this, he should state the ground of his dissatisfaction to the Pastor, or to one of the examining committee, and to no other person, that suitable measures may be taken to remove the difficulty, and preserve the peace and purity of the Church.

REMOVAL OF MEMBERS.

12. No member may withdraw from the communion and fellowship of the Church in the worship and ordinances of the Gospel, without just and weighty cause ; nor can any one cease to be under the watch, care, and discipline of the Church, except by excommunication for a violation of covenant, or by dismissal and commendation to some other Church.

If a member has occasion to remove for a season to another place where there is a sister Church, letters of recommendation are requisite, and sufficient for communion with that Church in the ordinances of the Gospel.

When a member wishes to remove permanently from one Church to another, it is his duty to ask for letters of dismissal and recommendation, stating the grounds of his request, which the Church is bound to grant, unless the

removal be manifestly unsafe or sinful; and any other mode of withdrawing from the Church is disorderly and just ground of censure.

RIGHTS OF MEMBERS.

13. Every member of the Church is entitled to all its privileges, until they are forfeited by unchristian conduct; and when thus forfeited, he can be deprived of them only by regular process of discipline.

CHURCH DISCIPLINE.

14. It is the duty of the Church to maintain that discipline which Christ has appointed; for the removal of offences, for the vindication of the honor of religion, for the purification and edification of the Church, for the restoration of offending brethren, and for the purpose of averting the displeasure of God, which may justly be manifested towards a church that suffers the ordinances of religion to be profaned by obstinate offenders.

PRIVATE OFFENCES.

15. In all cases of private and personal offences, the offender is to be dealt with in the mode pointed out by Christ, Matt. xviii. 15, 16; and no complaint, or information, in respect to

such offences, can be admitted by the Church, until the means of reconciliation and reclaiming the offender, there required, have been faithfully employed. If a person gives publicity to a private offence, except in pursuing the regular course of discipline, or in the discharge of some other indispensable duty, he sins against his brother, and is liable to the censure of the Church.

PUBLIC OFFENCES.

16. When an offence is at first public, and of a heinous and scandalous nature, the previous steps pointed out in case of private offences need not be taken; but the Church, upon a proper complaint, may take immediate cognizance of it. It is, however, in most cases advisable for some brother, or a committee of the Church, first to converse privately with the accused.

PROCESS OF DISCIPLINE.

17. When a member is complained of before the Church, he is entitled to due notice of the precise sin or sins with which he is charged; to a reasonable time for preparing his defence; and to an open and impartial hearing; and no vote of censure can be lawfully passed by the Church,

except by the concurrence of a majority, at a regular meeting, expressly notified for that purpose.

CHURCH CENSURES.

18. If a person, when proved guilty of an offence by competent testimony, does not give satisfaction to the Church by a penitent confession, he is to be admonished, publicly or privately ; excluded from the enjoyment of church privileges ; or cast out of the Church by excommunication, according to the nature and aggravation of his sin. If the sentence of the Church is followed by the humble confession, repentance, and obvious amendment of the offender, he is to be forgiven, comforted, and restored to his former standing in the Church.

FELLOWSHIP OF CHURCHES.

19. All those Churches which have obtained "like precious faith through the righteousness of God and our Saviour Jesus Christ," and hold the same Divine Head, though distinct, ought to maintain church communion and fellowship, by extending to each other the privilege of communion at the Lord's Table ; by the mutual transfer of members when circumstances render removal expedient ; by the occasional exchange

of pastoral services ; by giving and receiving advice and assistance through mutual councils, agreeably to the established usage of Congregational churches ; and by earnest efforts to promote each other's welfare.

STANDING RULES.

1. All meetings of the Church shall be opened with prayer.

2. The annual meeting for the choice of Clerk, Examining Committee, and the transaction of other business, shall be in January; the time to be appointed by the Pastor and Deacons, and notice to be given from the pulpit on the Sabbath preceding.

3. The Examining Committee, of which the Pastor and Deacons shall constitute a part, shall examine all candidates for admission, and present in a written report the names of such as they approve.

4. Candidates for admission, whether by letter or profession, shall be propounded first to the Church, and notice thereof be given to the congregation, at least two weeks previous to their admission.

5. At the close of every Preparatory Lecture, there shall be a stated church meeting, at which the vote in relation to the admission of candidates shall be taken.

6. All persons admitted to the Church shall be required to sign our Confession of Faith, Covenant, and Rules.

7. The Sacrament of the Lord's Supper is administered once in two months, on the afternoons of the first Sabbaths in January, March, May, July, September, and November.

8. Those who join the Church by profession, shall be admitted in the presence of the congregation, after the Sermon, in the morning previous to the administration of the Lord's Supper.

9. Members of the Church, who are about to remove from town, are expected to make known their intention to the Pastor, and receive letters of recommendation to the church, if there be one in fellowship with us, in the place to which they are going; and members of sister churches coming to reside for a season with us, and wishing to enjoy the privilege of communion with us, are expected to present similar letters from the churches to which they belong.

10. Members of other churches, who are permanently settled in this place, and desire to walk in fellowship with the Church, are expected to obtain a removal of their church relation to us, as soon as they conveniently can, unless they assign satisfactory reasons for delay to the Pastor.

11. All applications for letters of dismissal and recommendation shall be made in writing, stating the ground upon which they are desired.

12. The Church shall meet on Friday evenings for devotional exercises and religious conference.

13. Any alteration may be made in these Rules, at a regular church meeting, called for the purpose.

NAMES OF MEMBERS.

OFFICERS OF THE CHURCH.

REV. JOHN A. ALBRO, *Pastor.*

JAMES MUNROE,
STEPHEN T. FARWELL, } *Deacons.*

ZELOTES HOSMER, *Clerk.*

The examining Committee consists of the
Pastor, Deacons, and the following Brethren :

William Saunders,		Zelotes Hosmer,
William Greenough,		Francis Nourse,
Miles Gardiner,		Nathaniel Mullikin.

NAMES OF MEMBERS.

NOTE. — The following list commences with the Installation of Dr. Holmes. It contains the names of those who adhered to the Church at the time of its separation from the First Parish, and of all who have been admitted since that period.

* Marks those who are deceased.

† “ those who have been dismissed to other churches.

r. “ those who were received by letter.

1792. *Jan.* 25. *Rev. Abiel Holmes, D. D.,
Pastor.

*Susan Thorn, †

*Jemima Flucker, †

*Catharine Morse, †

1793. *Nov.* 3. *Walter Dickson,
†Anna Dickson,
Lucy Dickson, (Mrs. Saw-
in,)

Dec. 8. *Mary Bates,

1798. *Sept.* 2. Mehetable Hastings,

‡ Dates of admission uncertain.

1800. *Sept.* 25. Joanna Dana,
Feb. 9. *Lydia Kneeland,
1801. *Jan.* 5. Eliza F. Prentiss,
Dec. 27. *William Frost,
1803. *Jan.* 16. Rebecca Jarvis,
Dec. 30. *William Hilliard, *Deacon.*
 Sarah S. Hilliard, *r.*
1806. *Sept.* 31. James Munroe, *Deacon.*
 “ Margaret Munroe,
1808. *Dec.* 4. Martha R. Dana, (Mrs.
 Allston,)
 “ Elizabeth E. Dana,
1812. *Nov.* 4. Ruth Conant,
1815. *Aug.* 13. Mary Munroe,
1816. *Sept.* 1. *Sarah Flagg,
 “ *Esther Goodwin,
1818. *Sept.* 6. Samuel F. Sawyer,
 Patience Sawyer,
 William Saunders,
 Sarah Saunders,
1819. *Jan.* 3. Nathaniel Munroe,
May 2. †Torrey Hancock,
 *Isabella Hancock,
1822. *Dec.* 29. Richard H. Dana,
1823. *May* 4. Betsey Bates,
July 3. Rebecca Munroe,
1824. *Oct.* 24. *Susannah Gilson,
1826. *Feb.* 19. †Amy Elizabeth McKeen,
 (Mrs. Worcester,)

1826. *March* 5. Hannah Prentiss,
Elizabeth Watson,
Nov. 5. Susan Holt,
1827. *July* 1. Jonathan C. Prentiss,
Mary Prentiss,
Persis Bates,
Lydia Parker,
Lydia Parker 2d,
Mary Thayer,
†Josiah W. Cook,
*Catharine Smith,
1828. *Jan.* 6. Sarah Ann Dana,
Abigail Dana,
Sarah Brown, (Mrs. Shed,)
May 4. Elizabeth Dana,
†Sarah H. Cook,
†John Cragin,
*Jacob Potter,
*Abigail Frost,
Oct. 15. †Isabella J. Weeks,
1829. *Sept.* 6. Sarah Anderson,
Dec. 13. †Rev. Nehemiah Adams, *r.*
Pastor.
Elizabeth Hilliard,
†Eliza S. Newman,
†Thomas Dakin,
1830. *Jan.* 3. William Raymond,
†Aaron Pratt,
May 2. Elizabeth Bates, *r.*

- †Mary Ann Sawyer, (Mrs.
Brower,)
- †Lucy Rice, *r.*
1831. *Jan.* 2. Harriet C. Bowman,
Eunice Gilson, (Mrs. Bancroft,)
- Abigail J. Houghton,
Huldah Knowlton,
Hannah Hawkins, (Mrs. Griffin,)
- †Esther Symmes,
†Lydia Norton,
†Hannah Read,
- July* 3. Joel Giles,
Miles Gardiner, *r.*
Lydia Gardiner, *r.*
Rowena Pratt,
Mary Lenard,
Eliza Derby,
†Susan Chadbourne,
†Alvah Cragin,
*Martha Boardman,
- Sept.* 4. Hannah Barrett,
Susan Cummings,
Philena Janes,
†Susan Mears,
†Margaret P. Washington,
1832. *Jan.* 1. Martha W. Russell, *r.*
†Enoch Noyes.

- March* 4. Thomas P. Larned,
May 6. †Charles Hayes,
 †Martha H. Adams, *r.*
 Mary Allen, *r.*
July 1. Sarah Gates, *r.*
Sept. 2. Stephen T. Farwell, *r.*
Deacon,
 Mary Stedman,
 Anne Tolman, (Mrs.
 Wright,)
 Charles Nowell,
 Emeline Jones,
Nov. 3. Sarah A. Little,
 Miriam Gordon, (Mrs. G.
 Hayes,)
 Sarah Holt, (Mrs. Mullikin,)
 1833. *Jan.* 6. Rebecca Goodwin,
March 3. Emily Goodspeed,
 Louisa Tolman, (Mrs. Cate,)
 †Rebecca Goodwin, (Mrs.
 C. Hayes,)
July 7. Lucy Brown,
 Sarah Goodwin,
 1834. *March* 2. Margaret Allen, *r.*
 Sarah Allen, *r.*
 Susan Allen, *r.* (Mrs. Mun-
 roe,)
Nov. 2. Lucy Willard,
 1835. *March* 1. Mary S. Gould,

- Sept.* 6. Nathaniel Mullikin,
Elizabeth T. Farwell, *r.*
Mary Frost, *r.*
Theresa Gould, (Mrs. Ste-
vens,)
1836. *Jan.* 4. Caroline Wright,
Dorothea Derby,
1837. *Jan.* 1. Sarah Joyce,
Hannah Little,
Eliza Gould,
Sarah E. Conant, (Mrs.
Nourse,)
Hannah L. Conant, (Mrs.
Bassett,)
Sarah H. Mullikin, *r.*
†Caroline Read, (Mrs. Cra-
gin,)
- March* 5. Joseph Parker,
Mary Parker,
- May* 7. Augustus D. Carpenter, *r.*
Elsey Kendall, *r.* (Mrs. Ler-
ned,)
Elizabeth Williams,
1838. *Jan.* 7. John Allen, *r.*
March 4. William Greenough, *r.*
Sarah Greenough, *r.*
May 6. Lyman Thurston, *r.*
Delia Thurston, *r.*
Zelotes Hosmer, *r.*

- Louisa Hosmer, *r.*
 Robert S. Rogers, *r.*
 Mary Ann Rogers,
 Benjamin A. Spaulding, *r.*
 David Wright, *r.*
- July* 8. Lucy Sawyer,
 Olive Abbott,
- Nov.* 4. Mary Frost,
 Susan Parker,
1839. *Jan.* 6. Frances Nourse,
 Mary Oliver, *r.*
 †Alfred C. Carpenter, *r.*
- May* 5. Lyman Whiting, *r.*
 Sarah S. Hall, *r.*
 Harriet Priest, *r.*
- July* 7. Hannah Smith, *r.*
- Sept.* 1. Elizabeth H. Rogers, *r.*
- Nov.* 3. Elizabeth Campbell,
 Anne Gould,
 Eliza J. Pike, (Mrs. Fuller,)
1840. *July* 5. Experience D. Hyde,
 Elizabeth Willard,
 Harriet Lenard,
 Eunice Danforth,
 Clarissa Soule,
 Henry Frost,
 Charles Lenox,
- Sept.* 6. Lovey Dunham,
 Louisa Gurney,

1841. *Sept.* 5. Benjamin A Clark, *r.*
 Almira Clark, *r.*
 Harriet Walton, *r.*
 Delia A. Thurston,
- Nov.* 7. Sarah L. Clement, *r.*
1842. *Jan.* 2. Ephraim S. Mullikin,
 Susannah Tufts,
- May* 1. Jacob H. Bates,
 Charles Gould,
 William Bates,
 David Buck,
 William G. Dix,
 George Faulkner,
 David Campbell,
 Frederic A. Hunt,
 George S. Saunders,
 Francis B. Washburn,
 Frederic A. Mumler,
 Susan M. Green,
 Sarah Munroe,
 Deborah P. Hodgden,
 Mary E. Pickett,
 Sarah Brown,
 Lucy A. Divoll,
 Nancy A. Divoll,
 Rowena Divoll,
 *Sarah Lenard,

PRESENT MEMBERS.

MALES.

Allen, John
Bates, Jacob H.
Bates, William
Buck, David
Campbell, David
Carpenter, Augustus D.
Clark, Benjamin A.
Dana, Richard H.
Dix, William G.
Farwell, Stephen T. *Dca.*
Faulkner, George
Frost, Henry
Gardiner, Miles
Giles, Joel
Gould, Charles
Greenough, William
Hosmer, Zelotes
Hunt, Frederic A.
Lenox, Charles
Lerned, Thomas P.
Mullikin, Nathaniel
Mullikin, Ephraim S.
Munler, Frederic A.
Munroe, James, *Deacon.*
Munroe, Nathaniel
Nourse, Francis

Nowell, Charles
Parker, Joseph
Pickett, Samuel
Prentiss, Jonathan C
Raymond, William
Rogers, Robert S.
Saunders, William
Saunders, George S.
Sawyer, Samuel F.
Spaulding, Benjamin A.
Thurston, Lyman
Washburn, Francis B.
Whiting, Lyman
Wright, David

FEMALES.

Abbott, Olive
Allen, Mary
Allen, Sarah
Allen, Margaret
Allston, Martha R.
Anderson, Sarah
Bancroft, Eunice
Barrett, Hannah
Bassett, Hannah
Bates, Elizabeth
Bates, Betsey

Bates, Persis
 Bates, Susan
 Bowman, Harriet C.
 Bradshaw, Anne
 Brown, Sarah
 Campbell, Elizabeth
 Cate, Louisa
 Clark, Almira
 Clement, Sarah S.
 Conant, Ruth
 Cummings, Susan
 Dana, Joanna
 Dana, Elizabeth
 Dana, Abigail
 Dana, Elizabeth E.
 Dana, Sarah A.
 Danforth, Eunice
 Derby, Eliza
 Derby, Dorothea
 Divoll, Rowena
 Divoll, Lucy A.
 Divoll, Nancy A.
 Dunham, Lovey
 Farwell, Elizabeth T.
 Frost, Mary
 Frost, Mary
 Fuller, Eliza J.
 Gardiner, Lydia
 Gates, Sarah
 Goodspeed, Emily
 Goodwin, Sarah
 Gordon, Abigail
 Gordon, Abigail A.
 Gould, Mary
 Gould, Eliza
 Gould, Anne
 Green, Susan M.
 Greenough, Sarah
 Griffin, Caroline H.

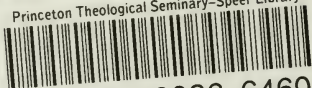
Griffin, Hannah H.
 Gurney, Louisa
 Hall, Sarah S.
 Hall, Mary
 Hastings, Mehetabel
 Hayes, Miriam
 Hilliard, Sarah L.
 Hilliard, Elizabeth
 Hodgden, Deborah P.
 Holt, Susan
 Hosmer, Louisa
 Houghton, Sophronia
 Houghton, Abigail J.
 Hyde, Experience D.
 Janes, Philena
 Jarvis, Rebecca
 Jones, Emeline
 Joyce, Sarah
 Knowlton, Huldah
 Lamson, Judith
 Lawrence, Martha
 Lenard, Mary
 Lenard, Harriet
 Lerner, Elsey
 Little, Sarah A.
 Little, Hannah
 Mullikin, Sarah H.
 Munroe, Margaret
 Munroe, Mary
 Munroe, Rebecca
 Munroe, Susan
 Munroe, Sarah
 Nourse, Sarah E.
 Oliver, Mary
 Parker, Lydia
 Parker, Lydia 2d.
 Parker, Eliza
 Parker, Susan
 Parker, Mary

Pratt, Rowena
 Pickett, Nancy
 Pickett, Mary E.
 Pickett, Anne M.
 Prentiss, Mary
 Prentiss, Eliza F.
 Prentiss, Hannah
 Priest, Hannah
 Rogers, Mary Ann
 Rogers, Elizabeth H.
 Russell, Cynthia
 Saunders, Sarah
 Sawin, Lucy
 Sawyer, Patience
 Sawyer, Lucy
 Shed, Sarah
 Smith, Hannah

Soule, Clarissa
 Stedman, Mary
 Stevens, Theresa
 Thayer, Mary
 Thurston, Delia
 Thurston, Delia A.
 Thurston, Louisa
 Tufts, Susannah
 Walton, Harriet
 Watson, Elizabeth
 Willard, Lucy
 Willard, Elizabeth
 Williams, Elizabeth
 Wright, Caroline
 Wright, Anne
 Wythe, Zoa

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